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THE TRUTH AND THE CONSCIENCE:

AN

Ordination Sermon,

PREACHED AT

ST. ANDREW'S CHURCH, RED RIVER,

ON SUNDAY, JULY 21, 1861.

BY

DAVID ANDERSON, D.D.

LORD BISHOP OF RUPERT'S LAND.

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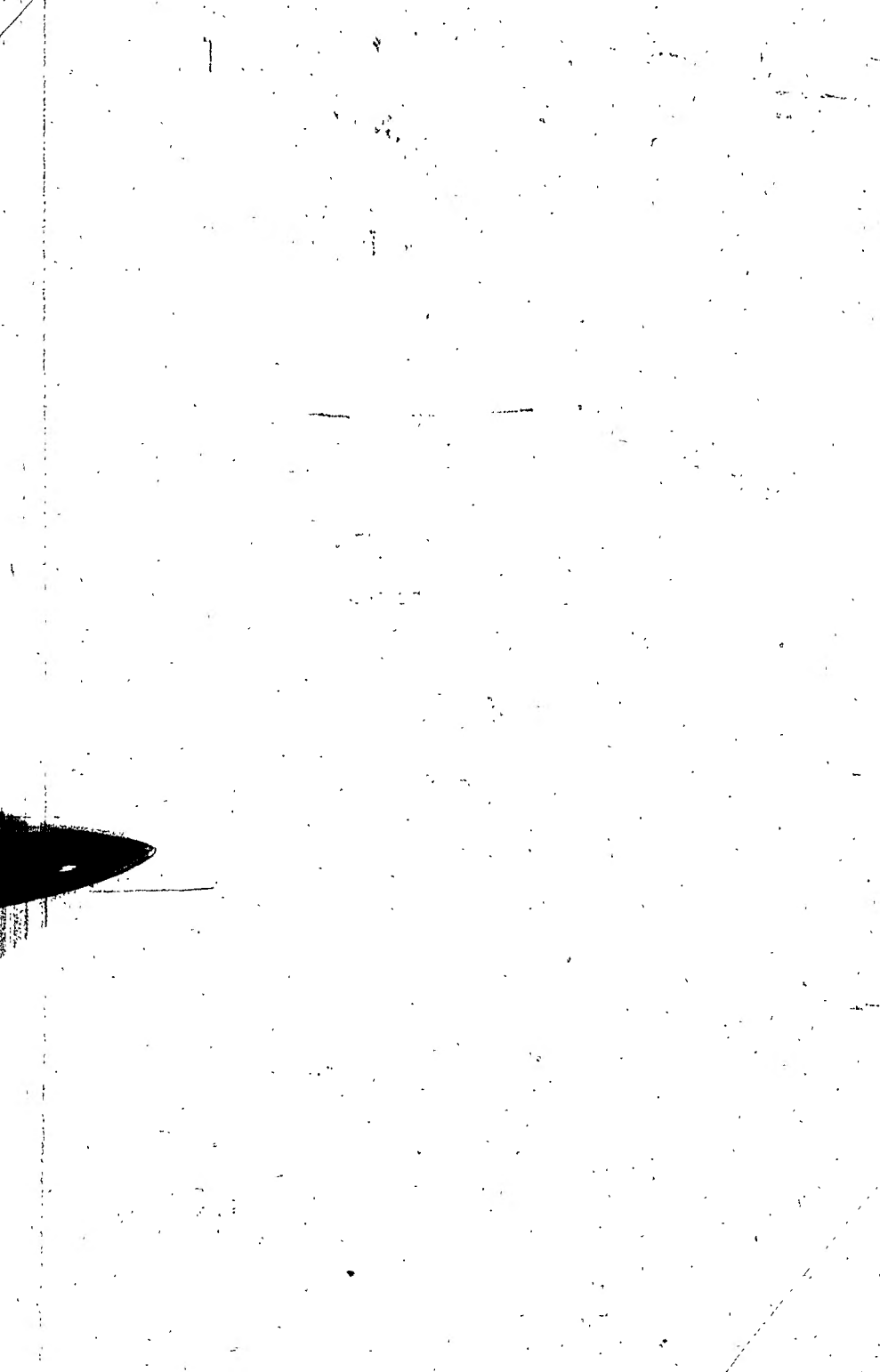
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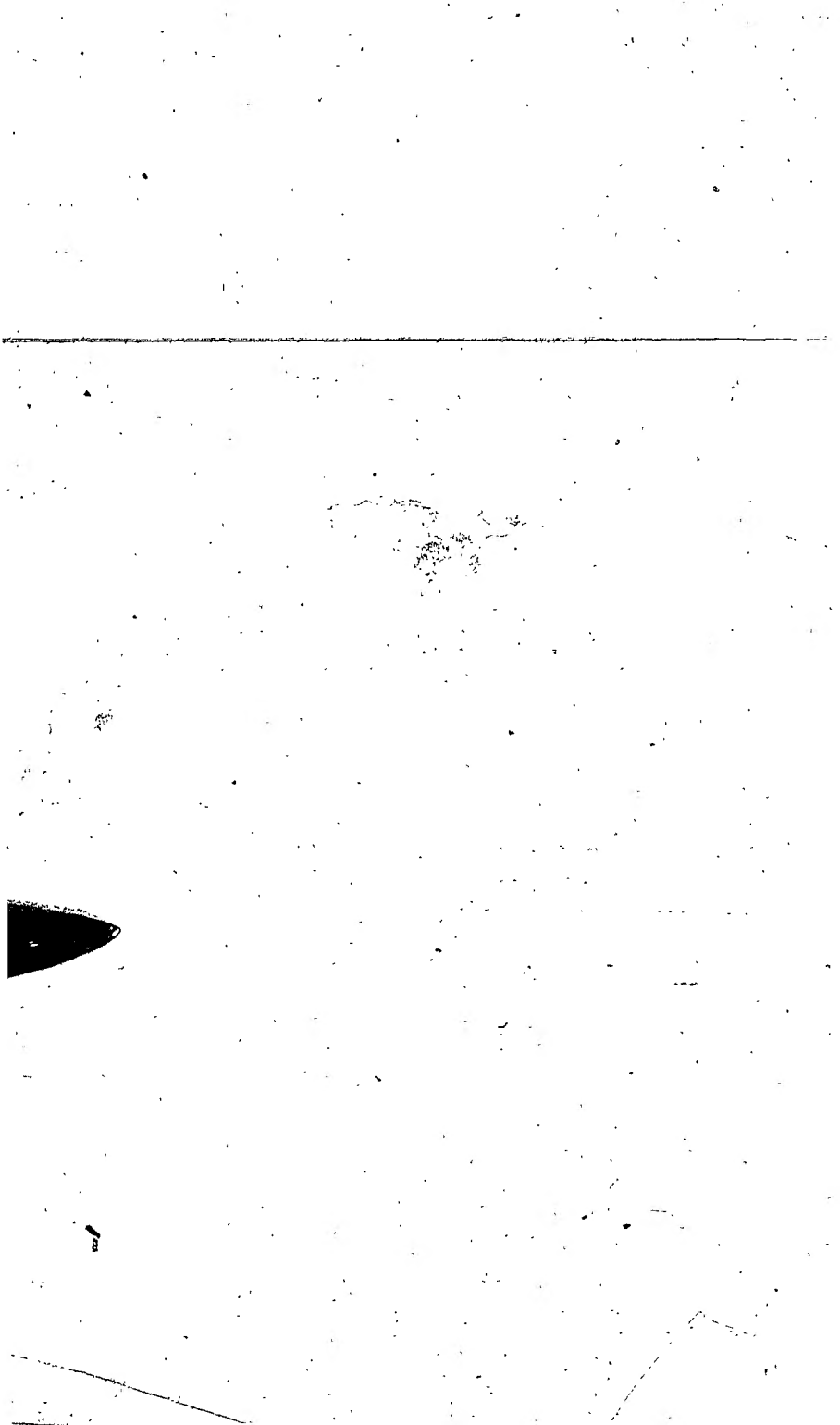
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TO THE
MEMORY OF THOSE WHO LABOURED,
AND ARE NOW AT REST,
AND INTO WHOSE
LABOURS WE HAVE ENTERED,
REAPING WHERE THEY SOWED.



THIS Sermon links together forty years, our Church's duration in this Wilderness. The solitary One of 1821 has become Twenty-Five in 1861. This is its only claim on attention. In this view it is a stone and pillar of memorial, and tells of the loving-kindness of the Lord. The founders are some of them gone ; their work remains. Who can look forward other forty years, or penetrate into the mysteries of another Century ? Be it ours still to sow beside all waters — to occupy till Christ shall come.



A SERMON.

"By manifestation of the truth commending ourselves to every man's conscience in the sight of God."—2 Cor. iv. 2.

THE circumstances under which we meet together are of a solemn and impressive character to all of us—solemn especially to myself, for I cannot shake off the recollection of the words of the Apostle—the charge of the Spirit to me, through him—"Lay hands suddenly on no man"—solemn, surely, also, to those to be ordained: voluntarily and of their own free choice they undertake to-day an office and responsibility which will continue and cleave to them through life; but, when the step is once taken, "necessity is laid upon them, and woe is unto them if they preach not the Gospel;" and solemn to all of you here present, as those now to be set apart to the ministry would, through my lips, appeal to you and say, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you;" and, in proportion to

the depth and earnestness of your supplications at the Throne of Grace on their behalf, may be the success of their labours on earth, the brightness of their crown of rejoicing in eternity.

The service would at once remind us of the past and of similar occasions of the kind, here or elsewhere. It would bring vividly before us the Ordination held in this church, when the waters of the previous flood¹ were abating, and we addressed you from the words, "They that sow in tears shall reap in joy." Nine years have rolled along—once more the waters have overspread the land—again are we emerging from a flood, not of equal severity with the preceding one, yet perhaps even more crushing, as coming the more unexpectedly after so short an interval, and blighting the fair hopes which had been cherished of a more prosperous future about to dawn on the land. Again we are compelled to sow in tears. May the lesson of dependence and submission be more thoroughly engrafted on the hearts of all, so that the fruit may be more apparent!—so that, though now "we go on our way weeping, we may come again with rejoicing, bringing the sheaves with us." The service, too, would remind us, by contrast, of the Ordination this same month last year,* not in the settlement,

* The Ordination at Moose, July 11, 1860, when the Rev. T. H. Fleming, C.M.S., was ordained Priest, and Mr. Thos. Vincent, Catechist, Deacon.

or before a large and crowded congregation, as to-day, but when more than a thousand miles distant from you, where the Indian work is vigorously and successfully carried on, in the simple and unpretending Mission Church on the shore of the Eastern Bay.

By associations almost as natural would our thoughts pass to the future. Now the number to be presented this morning appears, at first sight, considerable; and, when we reflect that we shall then be five-and-twenty devoted to the ministry of souls in the land, we are tempted to look upon it as a fair and goodly band; and we thank and bless God for the number, in comparison of the past. But, though now the tenth Bishop in the British possessions from sea to sea, our own surface and territory remains still so mighty, so impracticable, that we can only lie low in the very dust, while we hear the voice of the Lord saying to us, as unto Joshua of old, "There remaineth yet very much land to be possessed." Each station occupied only brings to light many surrounding spots calling loudly for help; and the appeals from Fort Simpson and Moose, from Stanley and Westbourne, are still as urgent as ever for additional labourers in the vineyard.

But, abandoning all thoughts of the past and anticipations of the future, let our minds dwell on present realities—on the scene immediately before us. We are about to send forth some on a high and holy errand. What is the

treasure to be entrusted to their keeping—the good thing to be committed unto them? That, brethren, which in your sight we shall place within their hands—the law and the testimony, the Gospel of the blessed God, “the truth as it is in Jesus.” We send them on a difficult and arduous warfare—to assail and storm the citadel of the human heart, to grapple with the consciences of men. And if it be asked whether there be any link which connects the message and the heart, any hidden adaptation of the truth to the wants of the conscience, the text comes forward to assure us⁴ that, if we handle not the Word deceitfully, if we bring forth in its life and love and purity the heavenly record, we shall then “by manifestation of the truth commend ourselves to every man’s conscience in the sight of God.”

Such is our subject—that the truth, if rightly divided, carries with it evidence and power to the human conscience. Time will only admit of our noticing some of the simpler elements of that truth, connecting each as we pass with the conscience, to whose most crying wants it is adapted by infallible wisdom.

We turn, then, to the sacred volume, and what is the hue and colouring which tinges the whole? In its opening pages there is a Paradise, but a Paradise soon forfeited and lost; and from that moment there is sin, the curse, and death. In the closing chapters there is a Paradise restored and regained, access once

more to the tree of life, with the blessed assurance, "There shall be no more curse." But, between these limits, it is the history of a sin-stained, sorrow-stricken world. In patriarchal times, before the Flood, we are told that, when the heart-searching eye of God was turned on man, "every imagination of the thoughts of his heart was only evil continually." When the Holy Land was rising to its highest glory, in the reign of David, the confession is still the same—"There is none righteous, no not one;" and every organ of man's varied frame is referred to as steeped in sin and employed in the service of iniquity; and when the great Apostle of the Gentiles would send the glad tidings of salvation to the centre and metropolis of the civilised world, the commencement of his Epistle to Rome, when she had only just passed the zenith of her greatness, is sufficiently humbling to man's pride and highest wisdom. He lays the foundation broad and deep: he first arraigns the Gentile world before the bar of God, and adduces the black and awful catalogue of their sins; then, passing to the more highly-favoured Jews, he proves them alike inexcusable, though under brighter light. He draws from the survey the sweeping and inevitable conclusion that all, Jew and Gentile, "have sinned, and come short of the glory of God," so that "every mouth is stopped, and all the world is become guilty before (subject to the judgment of, marg.) God." Nor are they

mere outward actions which thus stamp the character in the sight of the Most High: the Saviour, who spake knowing what was in man, ascends at once to the source and polluted fountain-head, and tells us, "out of the heart proceed evil thoughts," and after enumerating the deeds of darkness which have their origin there, adds, "These are the things which defile the man." In the Sermon on the Mount, too, He brings forward the outward prohibitions of the law, but He reveals at the same time a new and higher commandment, which would forbid not the act alone, but the thought, the look of sin. To point only to one other summary of the offspring of the natural heart, St. Paul sets before us the works of the flesh, which are, he says, manifest and open to the eye of all; and among them he specifies both what man is accustomed to term the more flagrant offences, and sins of temper, thought, and belief.

Does, then, the conscience of man endorse this verdict?—when we adduce this picture, is the portraiture acknowledged to be correct? We think so. After thought and reflection, man is forced to bow, and to cry out with the leper, "Unclean, unclean!" Not always at first, it is allowed. In approaching the heathen, how difficult at the outset to convince of sin! There is the deep incrustation of ages of false worship, the superstitious usages received by tradition from their fathers—there is the callous conscience, seared as with a hot iron. All this

is difficult to penetrate, so as to pierce to the very quick. Yet despair not; introduce the light of truth; do not heal the hurt and wound too slightly, saying, "Peace when there is no peace;" but probe the sore with steady and unflinching hand, bring out the abominations which lie concealed in the depths of the chambers of imagery; and, though there may be some delay, there will be soon a felt uneasiness under the condemning power of the law. Pricked in their hearts, as at the preaching of Peter, their consciences accusing them before a holy God, they will cry out, "What shall we do?" They will say, with Job, "I abhor myself, and repent in dust and ashes," or, with the publican, "God be merciful to me, a sinner!"

On this dark background how bright and lovely appear the lineaments of the Sinner's Friend!—how cheering to hear the voice which says, "I am come to call, not the righteous, but sinners to repentance." We have now the manifestation, not of man in the depth of his degradation and corruption, but of God in all the riches of His Divine perfection.

And how, then, shall this glory be revealed? To gaze upon it in the dazzling effulgence of Heaven would be too overpowering for the creature; but all can see and adore, when God spares not His Son—when the well-beloved of the Father, in His bosom from all eternity, stoops from His Throne to take man's nature, to bear man's load of sin. The rays of the

Godhead, mellowed and subdued in mercy to man's infirmity, shine with unspeakable grace in the Saviour, who is "the brightness of His Father's glory, and the express image of His person." In Him, and in Him alone, we behold a life without spot or taint of sin, and a love which, in its length and breadth and depth and height, passeth human knowledge. How near is the Redeemer brought to the despairing sinner, "made sin for us, though He knew no sin" — how near is the returning prodigal brought to God, when, in the affecting language of the parable, the command is given, "Bring forth the best robe, and put it on him," and we are made "the righteousness of God in him!" And is there not a melting tenderness of appeal in this revelation, which perhaps no other way of salvation could have had, when, in contemplating the agony of the garden or the unknown sufferings of the cross, we so view all as to say, "He loved me and gave Himself for me: surely He hath borne my griefs and carried my sorrows; the chastisement of my peace was upon Him, and by His stripes I am healed?"

Has not, then, this message, when unfolded in its simplicity, an acknowledged power to subdue the stony heart? Ought not this to be our highest aim, to "preach not ourselves, but Christ Jesus the Lord?" — our one determination, "to know nothing among our people but Jesus Christ, and Him crucified?" Here would be the one all-sufficient answer, when

the heathen, smitten under sin like the Philip-
pian gaoler, would come to us, saying, "What
must we do to be saved?"—"Believe in the
Lord Jesus Christ." But when they further
cry, with the blind man of old, "Who is He,
that I might believe on Him?" let us take care
that we display, as with tongues touched with
a live coal from the altar, the full grace and
glory of the Saviour, so that we do not darken
or cloud the Sun of Righteousness when ready
to arise with healing on His wings. Oh, what
a task, to set forth aright to the benighted
mind of the heathen the full character of
"Emmanuel, God with us"—the beauty and
attractiveness of Him who is "the chiefest
among ten thousand, and altogether lovely!"
Has He never suffered (I speak now to those
of us who have laboured long in His service)
at our hands, through the imperfect outline
which we have given of His ineffable love?

But, blessed be God, we are not left alone.
We are to declare, also, that power which can
draw to the Saviour, and apply the blood of
sprinkling to the heart and conscience; we are
to manifest the reality of that new creation,
which is the sure effect of the reception of the
tidings of redemption. "If any man be in
Christ, he is a new creature;" and this creation
advances by the Spirit's power, as order and
beauty and harmony uprose at first through
His life-giving energy. As we gaze upon the
Saviour, the Spirit acts upon the soul with

quickenings and transforming effect. Such is the Apostle's reasoning, as he proceeds to illustrate our text — "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ Jesus."

Now, however man may be disposed to cavil at and question any such action of the Spirit — however the unbelieving may deny "the life of God in the soul," yet does not the manifestation of this truth commend itself to man's conscience? Is it not a matter beyond doubt that there are many who rise to a higher Christian level than the mass of an unthinking world — that there are many who seem to live in order to follow the Saviour in doing good, who exhibit in rich abundance some of those fruits of the Spirit which the Apostle enumerates? Are there not some who, according to his expressive words, are "the Epistles of Christ known and read of all men?" Has not Christianity raised and elevated thousands who have lived and died in its faith; whereas man's highest wisdom and philosophy left him powerless, without clear hope in the future, without any adequate motive to holiness in the present life? The springs of nature remained untouched, the fountain still polluted. And whence, then, the energy which quickens those dead in trespasses and sins? The answer of the inspired record would be, It is "the Spirit

poured from on high;" and the language of the soul which has experienced the change echoes the confession, "One thing I know, that whereas I was blind, now I see." And where, if not in the domain of heathenism, shall we see the extent and reality of this transformation, this new creation of the soul? Is it not so, when "the wilderness becomes as Eden, and the desert as the garden of the Lord?"—when the drum and the conjuror are abandoned, and the voice of prayer and praise are in the tent and dwelling?

Yet often the voice is unheeded, and we marvel that the prisoner prefers bondage to freedom, and seems even to hug his chains. The reproach is taken up and sounded in our ears, that the story of the cross has lost its efficacy, and that we must resort to some other means. Not so; we fall back upon God's word, and have another truth ready to manifest, and challenge the unbeliever to gainsay it. When the heathen close the ear, and turn away the shoulder, and reject the praying father and the way of peace, we only see how true is the declaration of the Apostle following our text, that "the god of this world hath blinded their minds, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Yes; "if our Gospel be hid, it is hid to them that are lost," and it is Satan's work. We sow the seed, but, ever as we sow, an enemy sows the tares.

Here, then, is a range of truth to develope and reveal, the agency of Satan, his empire and kingdom, his power over the poor heathen, his hold of the human heart. We are to set him forth as "the spirit that now worketh in the children of disobedience;" to show the sinner whose slave he is while he boasts his freedom, with whom he is closely allied here, with whom he will, except he repent, be eternally allied hereafter.

And I know not any doctrine which has a readier echo within than this. The systems of false worship, the fears of the heathen, all proclaim a spirit from beneath, whom they serve while they dread his power. While, then, with Paul we declare the nature and attributes of the true God, and say, "Whom ye ignorantly worship, him declare we unto you," so let us fully disclose to them the power and subtlety and malice of that spirit, whom they fear from the depth of their soul, whom they propitiate by a thousand varied offerings, whom they have even in some places enthroned as an object of worship.* Oh! if we faithfully laid bare to the view of the deluded votary Satan's true character, should we not, more frequently than we do, take away "the prey from the mighty," deliver the spoiled from the cruel oppressor, and bring home many a convert to the fold of the Good Shepherd?

* See Appendix, No. I.

Have we not one other truth besides, brethren, to manifest to all? As Scripture closes with the Revelation, have we no power to lift the veil, no knowledge of the secrets of the other world to impart? Is there not the simple disclosure of a day, which will include within it the history of our lives, a day in which all the apparent irregularities of earth will be done away, and "God will judge the world in righteousness by that man whom he hath ordained." In these three chapters, that of our text and the two which follow, which describe so fully the minister's work and service, his message, his trial and reward, St. Paul omits not this. It is as "knowing the terrors of the Lord that we persuade men," remembering that "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, whether they be good or bad." To the sinner it is the day of wrath and revelation of the righteous judgment of God; to the believer it is the judgment-seat of Christ, to whom he has looked for pardon, for righteousness and acceptance.

And has not the world ever anticipated such a judgment,* though groping in darkness for a way of escape? To die would be accepted by many as a happy release, but "after death the judgment" plants the thorn in the dying pillow, disturbs the worldling in the midst of his

* Appendix, No. II.

mirth and pleasure, as he sees the writing on the wall, "Weighed in the balances and found wanting." Let this be your lever to shake the sinner from the sleep of death ; fix it deep within, and give him no rest till "justified by faith he has peace with God," and can joyfully anticipate the sight of the Redeemer's face, the sound of His voice welcoming him, and saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world."

Such is a very imperfect outline of the truth which you are to unfold,—sin in its deformity, and the ~~sinner's~~ Friend, God manifest in the flesh ; the new creation and the power of the Spirit ; the kingdom and agency of the god of this world ; and beyond the grave the judgment, with its awful issues ; an eternity of blessedness in the mansions of our Father's house with Christ and the redeemed, or exclusion from God's presence, companionship with the lost, which is Hell for evermore. It is this message which, spoken in love, in demonstration of the Spirit, and in power, will commend itself to the consciences of all, or, as it has been more closely rendered,* to every conscience of men—to every varied phase and complexion of the universal conscience—to the sinner in the towns or crowded haunts of civilisation, as well as to the wanderer of the lonely wilderness—to

* Appendix, No. III.

those immersed in the subtle disputations of Eastern philosophy, like the Chinese or the Brahmin, as well as to the unlearned and uninquiring Indian of our land, who, in his idea of a Supreme Being, rises at times but little above the powers of nature, by which he is surrounded.

In application let me first address a few reflections to you all.

What an evidence, Brethren, of the Divine origin of God's word, that it should thus speak to those of every country, kindred, and clime? What other book or volume can thus assimilate itself to the varying condition of the creature, and, translated into every language, still retain the same irresistible, all-subduing power, commending itself* to every human heart? How awful to reject a message bearing such credentials of authority from heaven!

Again, how simple the procedure of the judgment of the great day! God has given you a two-fold guide, — a voice, a monitor within, his vicegerent in the soul, — a guide without, the record of inspiration. The former partakes of the infirmity of man; it has lost its acuteness and sensibility, and is liable to be darkened and perverted ever since man's fall, but the external guide is infallible. Conscience may err and prove unfaithful, but God's truth is unchangeable. Remember, then, that the

* Appendix, No. IV.

Word is the ultimate and superior rule,* which is to find its way to the heart, and commend itself to the enlightened conscience. But both will judge you at the last day; the words that Christ hath spoken, the Gospel which He hath offered you, and your conscience will then bear witness, your thoughts accusing or else excusing you in the day when God shall judge the secrets of men by Jesus Christ according to our Gospel.

And only once more, has the truth yet found its way to your heart, has the bow drawn at a venture carried the arrow of conviction right home? Have you ever trembled like Felix on hearing of righteousness, temperance, and judgment to come, and yet put the subject off to a more convenient season? If your heart condemn you for thus trifling with His message, God is greater than your heart and knoweth all things. But if sin has driven you to the Saviour for pardon and forgiveness, and the Spirit, shining on the word and work of Christ, has filled you with joy and peace in believing, then God's ministering servants "by manifestation of the truth have commended themselves to your conscience," and, as you think of the human instrument that first led you to the Saviour, you can unhesitatingly say, "By this we know that he is a man of God, and that the word of the Lord in his mouth was truth."

* Appendix, No. V.

And, now, to address myself more immediately to those about to be ordained.

Isolated and separated from the congregation, you are about to receive individually your high commission, and to each of you individually would we say a few words. For this we might almost claim apostolical example and precedent. As we have Epistles addressed by the great Apostle of the Gentiles to churches, to those called to be saints in various spots, as Ephesus, and Rome, and Corinth, so have we Epistles addressed by him with tender and yearning affection, with solemn and searching power, to individual pastors and ministers, as Timothy and Titus. Thrice over he addresses Timothy, as if standing solitary before him to receive the sacred admonition—thrice in almost the same thrilling words he says, “I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at His appearing and His kingdom, preach the word.” Far be it from us to place ourselves by the side of the Apostle, or to claim for ourselves anything of the like authority and power. Yet, as in the sight of the same God and the same gracious Saviour, who will bring ministers and people into His presence, would we charge each of you, “Preach the word.”

To you, my beloved brother,* who are only to be advanced a step in the ministry this

* Rev. T. Thistlethwaite Smith, C.M.S., appointed to relieve the Rev. Robert Hunt, at Stanley, English River.

morning, it is painful to say farewell. Painful, after having gained the affections of young and old, parents and children, to have you separated from my own flock. Painful, for me to lose you myself, after you have for a year served with me "as a son with a father" in the bonds of the Gospel. But we are few of us entirely free to act or to choose for ourselves or others. Few less free than a Bishop, for he must seek not his own things, but the good and welfare of the churches at large. Here the way of God is plain, and were I to detain you among us, it would be an injustice to him, whom you go to relieve, after a period of long and arduous service.

You go to a double work—to labour among two tribes, the Chippewyan and the Cree. I place the former first, for though sent to both, I would regard you as in a more especial manner the Apostle of the former. The Cree work is so far matured by publications and translational labour, that all is in a measure ready to your hand. Should you be able by God's grace to lay as secure a foundation—to reduce as fully to form and symmetry the Chippewyan tongue, you will have achieved a great work, and secured for yourself the gratitude of thousands yet unborn. You go then with your earthly happiness completed, and with the affectionate and hearty prayers of those among whom you have broken the bread of life; may God guard you from all harm and danger by the

way, may He incline to you the hearts of many, and give you a rich harvest of souls in the day of Christ's coming.

More solemn, if possible, on your part and more anxious on mine, my dear brother,* is your first step into the sacred office. You are to "put your hand to the plough," and never again to look back; you are to be "an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." You have, however, had some experience and acquaintance with the work. From a child, with almost your earliest recollections, you witnessed the planting and growth of the Indian settlement which your late father aided much in promoting, labouring in the instruction of the young, and in the settlement of the early converts for more than fifteen years. In the same quarter you afterwards took part yourself in training the little ones of the flock, and very many of these personally attached to you, and we may presume benefited by your instructions, are here to-day to be your witnesses, to hear your vows, and follow you with their prayers. Some among them remonstrated with me when I moved you hence, and thought, as they expressed it, that their good was being sacrificed to the welfare of smaller stations abroad. You went forth, however, cheerfully when called on to do so, and for some years have carried on the

* Mr. Thos. Cook, Catechist, Cumberland House.

good work in the Indian field. It was thought that your father was attempting much, when laying the foundation of an infant church here; is it not a mark of progress that you should endeavour to do the same five hundred miles to the north and west? Your sphere would be Cumberland and Carlton, spots of growing interest, the latter especially, we feel assured, destined to play a more conspicuous part in the future history of this land. While others go to that neighbourhood in pursuit of perishable treasure, led thither by the gold that glitters and soon comes to an end, you go to gather up some jewels to place in the Redeemer's crown. Oh! be faithful to that Saviour who places this honour upon you, be earnest and zealous for souls, be faithful onwards unto death, and then you will receive the crown of life.

And what shall I say to you, my dear young friend,* to whose ordination and ministry I have looked forward with only too fond a hope? No anxiety do I feel about your fitness for the work before you, as regards intellectual acquirement or spiritual experience. It is only the delicacy of your earthly frame which causes me any solicitude,—the spirit is ripe and willing, but the flesh is weak. But we rest assured that God has His work to effect by you, and it is not for us to measure the length of ministry which may be allotted to you. If, however, its

* Mr. Henry Budd, Jun., of the Church Missionary College, Islington.

span may be the shorter, "be instant in season and out of season," preach not only by the lip in the pulpit, but also in private, by unfolding the comfort wherewith Christ hath comforted and sustained you. Bring out the treasures of your own experience; Christ may lead others to Himself by their seeing you "patient in tribulation, rejoicing in hope, and ever serving the Lord."

It is a day longed for and often humbly prayed for, anticipated for many a year, and, though it comes not exactly as we looked for it, let us not doubt that it comes charged with the Divine blessing. As I ordained your father, the seal in a peculiar sense and first-fruits of my apostleship ten years ago, it is no ordinary privilege to be spared and permitted to ordain his son. How many, who have watched over your growth, are here to-day to witness your self-consecration to the Lord! Your father, who gave you to God in infancy, and permitted you to go to a distant land with the eager expectation of receiving you thence fitted and qualified to be an ambassador of the cross. The Archdeacon,* under whom and in whose school you gathered up the first lessons of sacred truth, and lisped your first prayers and hymns. More I cannot add, except that, as it was my happiness to train your opening mind and educate you as one of my own children, so

* Archdeacon Hunter, then in charge of Christ Church, Cumberland.

now it must be one of the greatest pleasures of my life to give you to the service of the sanctuary. Should the shadows of Heaven gather prematurely around you, we feel still that the words dropped from your lips in the interval may be only the more precious, the more fruitful in winning souls. We grudge you not an earlier entrance into Heaven's rest, should God so appoint, for we know that "to depart and be with Christ is far better," but we would earnestly pray to-day that God may restore you to bodily health and strength, and that years of usefulness may be granted you in the earthly vineyard. With our prayers on the spot would be mingled those of others, your companions and associates, to whom you were endeared in that school of the prophets, the Missionary College at Islington. Those who were over you there will hear with pleasure the tidings of this day, and those with whom you took sweet counsel, now scattered in their fields of labour in Asia Minor and India, in Africa and British Columbia, will delight to bear you in their hearts at that hour, when by mutual consent you join, though parted, in intercessory prayer for a blessing on your common work.

Nor is it a little remarkable, that the day of your father's baptism is that of your own Ordination. Thirty-nine years ago to-day* did Mr. West, the first clergyman in the land,

* July 21, 1822, when the Rev. H. Budd believes that he may have been about seven or eight years old.

baptize your father, after hearing from his lips a simple confession of his faith. On this same day, this sacred Anniversary, marked and hallowed by this recollection, after having received your solemn profession, would I send you forth. May God in His great mercy recruit your strength; may He make His grace sufficient for you; may He perfect His strength in your weakness. "God be gracious unto thee, my son."

APPENDIX.

No. I.

WHILE preparing this Sermon we noticed what appeared to be a striking illustration of this statement in a speech made last Christmas by an influential Chief of the Oneida Indians, in the diocese of Bp. Kemper, Wisconsin. This man, six years ago, was a most determined enemy of the mission and missionary. He then declared that he never would enter the Mission Church. He is now a staunch friend of both, and a devout communicant. After divine service on Christmas day he invited all to his house, and, in an address to the missionary and those assembled, said: "I am glad we have met together here as Christians, on this birthday of Christ. I thank God that we have been taught the doctrines of Christianity. We are much more happy than our forefathers. Our fathers died without a knowledge of a Saviour. We have the Gospel of the Saviour preached to us. Many of us love the Saviour. Many try to obey the Saviour. We all wish to be saved in heaven at last. Still we are ignorant, and sinful, and foolish. We are still in darkness. The white man's knowledge is like the clear, bright light of midday. The Indian's knowledge is like the uncertain light of daybreak. A few years ago we were in the black darkness of midnight. We now begin to see the small light of morning. The Gospel of Christ has led us so far towards the clear light. We go on slowly

towards the light. I see for myself that we go forward a little every year. I hope that we shall soon reach the light of midday. Christianity has done all for us that has been done. Christianity is able to raise us to the same height to which it has raised the white man. I thank God for His goodness to us. I thank all men who have helped us to learn so much as we have learned. A few years ago, when we made a feast, we danced wicked dances, and did many other wicked things. THEN WE WORSHIPPED THE DEVIL. To-day we have been to Church—we have worshipped the true God to-day. We have thanked our great Father in heaven to-day, for sending His only Son into this world to be our Saviour. So we are now Christians and not heathens. We are not perfect Christians, but we are much better than heathens. This is all I have to say.”—*Spirit of Missions*, June, 1861.

No. II.

“There is awakened by the conscience a sense of guilt—a sentiment no less strongly impressed on man’s mind than a sense of merit. It is by it, too, that there is raised up that fear of a supernatural power, and of coming judgments, which is felt at times at least by all savage tribes, indeed by all mankind, except in so far as it may be suppressed by speculative unbelief or artificial means. The feeling of reproach as to the past, and of apprehension as to the future, is one of the characteristics of humanity, and he who overlooks it has lost sight of one of the most striking qualities in our nature, and must have in consequence a very imperfect, nay, a positively erroneous view of man’s moral condition. It is this sentiment which, more than anything else, has

retained the idea of God—in some cases very vaguely—among all nations; it is upon it that the Christian missionary seeks to operate in addressing heathen nations; it is this same feeling which constrains all men to feel, at least on certain occasions, that they need a religion. The *moral monitor* in man closes all its proclamations by pointing to God as a judge, and to a day of righteous retribution.”—*Method of Divine Government*, M^cCosh, p. 341:

On the subject of the human conscience, its disorders, the restraints upon it in the present world, and its awful development when these are withdrawn hereafter, we know nothing superior to Book III. chap. 2 of this work. It ought to be read by every student as a necessary supplement to what has been written on the point by Butler and Chalmers.

No. III.

Dean Alford, *in loc.* “Every conscience of men, *i.e.* every possible variety of the human conscience; implying there is no conscience but will inwardly acknowledge this, however loth some may be outwardly to confess it.” He quotes the words of Chrysostom, with which we sympathise more than he does, Οὐ πιστοῦς μόνον, ἀλλὰ καὶ ἀπίστοις ἑσμέν κατὰ δόλητοι.

No. IV.

Most readers must be familiar with the very able and intellectual sermon by Dr. Caird on our text, in which

he starts by meeting the objection which might naturally suggest itself to the mind, that, if the truths of revelation commend themselves to the conscience or consciousness of man, it might be thought that man, by the unaided exercise of his consciousness, could have discovered them. To all such questions, the obvious answer as he states would be, "that the power to *recognise* truth when presented to us, does not by any means imply the power to *find out or originate* the same truth."

No. V.

It would appear to be one of the leading delusions of the day, one of the errors pervading the "*Essays and Reviews*," to "put conscience between us and the Bible, to make conscience the supreme interpreter."—See *Essays*, Dr. Temple, p. 51. This seems well met and refuted in the following passage:—

"It is only a perverse ingenuity and an unwise delusion which would make man's own conscience the highest appeal in matters of right and wrong. . . . As man now is, the Bible declares, and reason assents to the declaration, that the law of God is our rule of right and wrong, and that the transgression of that law is sin. Let conscience hold its proper place and do its proper work in our moral life. It is the witness of the law of God. It bears witness, true or false, according as we use it, and we are responsible if it leads us astray. It is capable of judging aright, it can and does recognise that which is right, and true, and beautiful; it knows the voice of God when He speaks to it, and is bound to give His message to our hearts. The Apostle confidently appeals to it; 'by manifestation of the truth commend-

ing himself to every man's conscience in the sight of God.' Even the heathen have this inward witness to an established law, and will be judged according to it. As a measure of right in this *secondary* sense, and as the exponent of the will of God, conscience admits of various degrees of accuracy. . . . But in general, and in every particular case, it is the positive law of God, read by us in the acts of His providence and in the word of His revelation, and interpreted to our hearts by His own Spirit, which determines the right and the wrong."—*Confirmation Sermons*, by Dr. Pears, p. 34. So also, *Dr. M'Cosh*, p. 325: "Taking into account the circumstance that man's conscience is perverted, we believe it to be absolutely necessary, in order to its rectification, to have a revealed law acting the same part as the dial, when it is used to set to right the disordered timepiece. . . . It is one of the most beneficent of the effects of the law of God written in the Bible, that it rectifies the conscience, which has become deranged, and bewildered in its derangement, and so needs a hand to guide it back to its right position. It is another of its beneficent effects that, being used as an instrument for this purpose by a higher power, it restores to the conscience its primitive discernment and sensibility, when it becomes a constant monitor against evil, and a means of prompting to all excellence."